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THE

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THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by

J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

OFFICE OF THE REGISTRAR OF ... 7-MAR 1927

VOL. XXII. MADRAS WHOLE
No. 12. DECEMBER 1926. No. 258.

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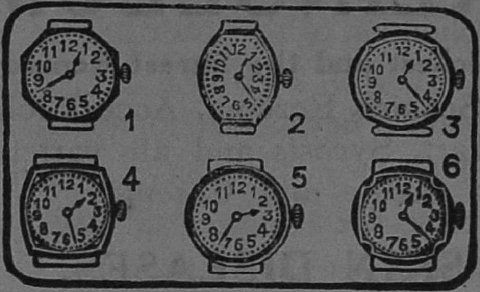

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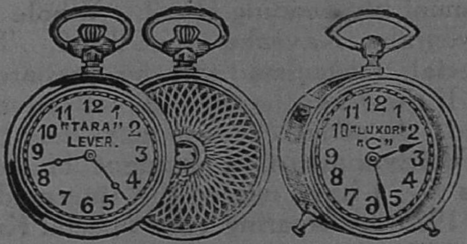

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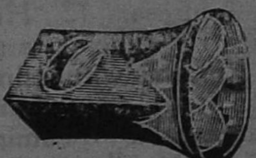

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PUBLISHED BY

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9, Ammen Koil Street, George Town, MADRAS.

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THE JAINA GAZETTE

Vol. XXII for 1926

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JAIN PRAYER.

Let there be prosperity for all living beings.

Let the King be victorious and righteous.

Let there be rain in every proper season.

Let diseases die and famine and theft be nowhere.

Let the Law of the Jina give all happiness to all the living beings of the world.

ॐ

THE JAINA GAZETTE

Vol. XXII. No. 12. | Madras December 1926. | Whole No. 258.

BUDDHISTIC AND JAINA VERSIONS OF THE STORY OF RAMA.

BY

Prof. A. Chakravarti, M.A., I.E.S.

(*Continued from page 124.*)

Let us now turn to the account given by Ravishena and adopted also by Pampa. We may notice to start with that according to this version Janaka is not only the foster-father but also the natural father of Sita; perhaps this is the only version where Sita is the daughter of Janaka.

Here the story is in main respects the same as the version of Jinasena given above,—the same ethnic back-ground, the same account of the Vidyadharas, regarding their origin, their psychical and scientific skill and their religion—Jainism. The story starts with an ominous prediction—" The birth of Sita will be the cause of the ruin of Lanka." Vibishana the brother of Ravanesvara hearing of this prediction from the sooth-sayers tries to avert the calamity by nipping the whole thing in the bud. He wants to destroy both Dasaratha and Janaka so that there may be no Rama or Sita. This is to save his brother's kingdom of Lanka. But Vibishana's design on the lives of Dasaratha and Janaka is made known to them by Narada. These are advised to protect themselves by setting up their likenesses on the throne temporarily and to spend their time in disguise elsewhere. Vibishana destroys these two representations and goes out with the satisfaction of destroying the enemies—not knowing the real truth. Dasaratha and Janaka make a tour together and arrive at Kantaka-mangalapura. There they find preparations going on for the Swayamvara

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of Kaikeyi. They attend the ceremony when Dasaratha is chosen by the bride. The other suitors attack Dasaratha, who has to defend himself. Kaikeyi takes the place of his charioteer when the latter is killed. For this timely aid, the king offers her a boon which she accepts and reserves for a future occasion. Dasaratha marries also other wives and begets four sons – Rama, Lakshmana, Bharata and Satrughna by different wives.

Then Janaka, king of Mithila returns to his place and marries Videhi by whom twins are born Sita and her brother—Prabhamandala. The latter as a baby is carried away by a Vidyadhara and is left in Rathanupura-chakravala-pura the capital of a Vidyadhara kingdom. The king of that place adopts the boy as his own under the name of Prabhamandala.

Janaka's territory is invaded by Kirâtas - barbarians. He requests the aid of Dasaratha who sends his two sons Rama and Lakshmana. The barbarians are driven out. In return, Janaka offers his daughter Sita, in marriage to Rama. The marriage is to be celebrated. Narada seeing the beauty of Sita has a likeness of her prepared and leaves it in a grove where Prabhamandala used to play. The latter falls in love with Sita, seeing the picture by chance. His father the Vidyadhara king manages to bring Janaka to his own city by a stratagem and demands of him Sita for his adopted son Prabhamandala. Janaka replies that she has been already given away to Rama. Then the Vidyadhara king proposes a condition. If Rama can break a Vidyadhara bow, he shall retain Sita; if not she shall be given to Prabhamandala. Rama accomplishes the feat and the marriage is celebrated Prabhamandala discovers his relationship to Sita and becomes reconciled.

Dasaratha wants to renounce the world and invests Rama with Sovereignty. Kaikeyi demands her boon—that Bharata be made king. Rama relinquishes his right in favour of Bharata and resolves to retire to the forest. Sita and Lakshmana accompany him. They arrive near a place called Patala-Lanka where Khara is reigning. Lakshmana obtains a magic sword—a sword for which Khara's son Sambhuka has been doing penance for 12

years. The latter is accidentally slain by Lakshmana. On this, Khara leads his army against the Exiles. Lakshmana goes to meet him in battle. Sambhuka—the killed Vidyadhara prince—is the son of Chandravakhi—sister of Ravana. Hence Ravana hearing of this, sets out to the aid of Khara. He sees Rama and Sita in their forest-dwelling and becomes enamoured of the latter. He calls up a Sakti to counsel him how to obtain her. She (the Sakti) informs him of the agreement between Rama and Lakshmana that the latter while fighting Khara should sound his conch if in difficulties. Ravana is counselled to go and sound it from a distance. Rama hearing the signal leaves Sita and runs to his brother's aid. Ravana carries off Sita in his *vimana*. Rama discovers the deception too late. Meanwhile all attempts to make Sita yield to Ravana's solicitations become fruitless. Neither inducements nor threats are of any use.

The rest of the story is as usual; except for the fact that Prabhamandala Sita's brother takes a prominent part in aiding Rama in recovering Sita. Sugriva, Hanuman, and Vibhishana Ravana's own brother all become Rama's allies. Then the battle and the fall of Ravana at the hands of *Lakshmana*. Then all go back to Ayodhya with Sita, where Rama assumes the sovereignty. One point of variation—both the Jaina versions relate that Ravana is killed by Lakshmana and not by Rama as Valmiki has it.

In all these versions there seems to be the greatest divergence as to Sita's parentage. Valmiki is silent—leaving it a mystery. Jinasena's tradition as well as the Kashmiri tradition make her the daughter of Mandodari, according to the former, by Ravana; whereas the latter again shrouds it in an unintelligible mystery. Ravishena-Pampa version makes her the natural daughter of Janaka. But Prabhamandala her own brother plays in a mild way the part of Ravana, though he corrects himself sufficiently early. The Buddhist-Jataka version strangely makes Sita sister of Rama who afterwards makes her his Queen.

Through all this varying maze of traditions we are able to gather some facts of historical value.

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The Race of Vidyadharas was an important race of Indians recognised as such by the Jaina tradition. The Vidyadharas had reached a very high order of civilisation. They were also famous for their scientific and technical skill. They were generally travelling in a sort of air-ship or *vimana*, through the aerial pathways. At a time politically they were more powerful than the several Kshatriya tribes of North India. The Vidyadharas were famous for their musical talents. This is well evidenced by the story of Gandharvadatta—the Vidyadhara maiden who is won by Jivaka by defeating her in musical contest. (Jivakachintamani, Gandhardavatta Ilambakam). A similar incident is mentioned in the life of Udayana in Kathasaritsagara.

Again we are able to see through a great interval of time a form of Aryan culture mainly associated with the warrior classes of Kasi, Kosala and Videha—a typical non-sacrificial culture of the Eastern Aryans. These early Kshatriya leaders of thought were probably the forerunners of the Jaina Faith. Being more liberal in religious and social matters they evidently extended their religion to the neighbouring tribes of the Vidyadharas—who were probably non-Aryan. Hence vigorous proselytising missionaries must have migrated to the South with the form of religion mainly hostile to animal sacrifice. The cultured non-Aryan Vidyadharas as they were by birth devoid of the fire cult of their Aryan neighbours found it very easy to adopt the non-sacrificial faith introduced by the several Kshatriya heroes. Thus the way was paved for important political and dynastic alliances between the two tribes on account of a harmonious adjustment between the two types of culture and civilisation and primarily through a more rationalised form of religion acceptable to both.

This religious upheavel must have brought about a corresponding re-adjustment even within the fold of those who clung to the sacrificial form of religion. Hence the birth of the Upanishadic cult and the rise of what is called the Cult of Jnana Kanda. This assimilation of the new by the old resulted in a great revival of the Sacrificial form of religion. There was then a clash between the two types of culture in which the Vedic form became dominant

as it did centuries later when Sankara re-established the older form after practically assimilating out of existence the powerful rival of Buddhism. It was during this early revival of Sacrificial Cult that the Brahmans played an important part in building up the national ideal by kindling the race-patriotism of their brethren. This naturally led to describing in blackest colours the neighbouring race who stood for another type of religion and culture as they were probably different racially also. Perhaps to this period we have to trace the origin of the Valmiki version of Ramayana.

Whether the Vidyadhara culture was really of such a high order, whether they were in possession of highly developed scientific machinery as air-ships etc., it is very difficult for us to determine with any amount of accuracy as most of the references to them are from Brahmanical writings in which they are painted as black as possible. The matter is very interesting and must be taken up by more competent students of Indian History.

THE SHATRUNJAYA DISPUTE.

By Manilal v. Kothari.

THE recent award of the Agent to the Governor-General Western States of India in the longdrawn dispute between the Palitana Darbar and the Jain Community of India has caused deep and widespread dissatisfaction amongst the latter. The award is on the very face of it, onesided, and subversive of the ancient and acknowledged rights regarding the sacred Hills of Shatrunjayji. The extent of the acute feelings of dissatisfaction and resentment of the Jains can be well judged from innumerable meetings of protests held in the different parts of the country as also from their grim determination to abandon the pilgrimage to Palitana till all the matters under dispute with the Palitana Darbar are finally and fairly settled.

The meeting of Shri Sangha held at Ahmedabad and the special session of All India Jain Conference held at Bombay soon after the announcement of the Agent to the Governor-General's award have passed important resolutions regarding the time-

honoured rights of the Jains, injustice of the award, gravity of the present situation and, Yatra Tyag (abandonment of pilgrimage) and the supreme need of Tapashiya (penance and sacrifices for the sacred cause). All these resolutions particularly those relating to Yatra Tyag and Tapashiya have deeply appealed to the religious sentiments of the whole Jain Community in India and Burma and it can be safely said that the Jains will not be found wanting when the occasion calls for great sacrifices. Palitana ever pulsating with spiritual life of the thousands of pilgrims now presents a gloomy, nay, almost a heart-rending spectacle of a deserted village. Thousands of people of the Palitana State who used to earn their living out of the pilgrims of Palitana are now in a state of unemployment and ruin.

I should like to give here in brief some idea of the antiquity and sacredness of these hills and our ancient and acknowledged rights so as to enable your readers to properly appreciate the merits of our case and the flagrant injustice of the award. The Jains, from centuries past have been worshipping Satrunjaya hills as the holiest of all the holy places. Our sacred Shastras have in language most enlivening and appealing glorified the greatness of this great Tirtha showing how at different times innumerable devotees of the Jain faith have attained salvation (Moksha) by merit of their Tapashiya over these hills. Every little stone even a grain of sand or dust of this hill is to us an emblem of sacredess, worthy of our worship.

The Jains of India have acquired and established their rights of absolute ownership and possession of these Hills from very ancient times, some centuries before the Christian era. The great Shrine of Shri Adinath. (The first Tirthankar) was renewed in A.D. 421 thus showing that the original erection of it dated further back some centuries. Coming to the Moghul period it will be seen that in the 37th year of the time of Akbar (A.D. 1592) a Sanad was issued by the Emperor to Shree Hirvijayaji Surijee the greatest Acharya of the Jains at the time recognising the ownership and possession of the Jains of their five holy hills amongst them being Shatrunjaya. The successors of Akbar namely Jehangir,

Shah Jehan, Morad Bux and Aurangjeb each in his time duly confirmed this Sanad and one of them namely Emperor Murad Bux made a grant of the village of Palitana as an Inam to Seth Shantidas the direct ancestor of the present President of the representatives of Seth Anandji Kalianji.

The Gohil Rajputs to which dynasty the Palitana Darbar belongs made their advent in Kathiawar some time in the 13th century. The ancestors of the present Palitana Darbar first established themselves at Mandvi and after some time migrated to Gariadhar, a village near Palitana. During the times preceding the downfall of the Moghul Empire great anarchy prevailed in the country and the then members of the Darbar family undertook to do the Choki Pohora (watch and guard) of the Jain pilgrims in return for certain payments to be made by the Jains. A regular agreement was entered into in 1651 the Darbar family further giving surities for the due fulfillment of their undertaking to perform the Choki Pohora. Here originates the connection between the Palitana Darbar and the Jains in relation to the Shatrunjaya Hills. These contractual relations were renewed from time to time between the Jain community and the Palitana Darbar and after the advent of the British Government and the establishment of Kathiawar Political Agency further contracts between Palitana Darbar and the Jain community were entered into from time to time through the intervention of the British Government. In the beginning, Rs 4,500 were being paid annually to the Darbar. In 1866 the amount was raised to Rs. 10 000 by the Government of Bombay on the report of Major Keatinge. In 1885 the question of the annual payment made by the Jain community in respect of the protection afforded to pilgrims came up for consideration and the Government of Bombay through the Political Agent effected an agreement between the Darbar and the Jain community whereby a sum of Rs. 15 000 was agreed to be paid annually to the Darbar for a period of 40 years. The agreement provided that at the expiry of 40 years either party was at liberty to ask for a modification of the sum fixed and authority was kept by the British Government to grant or withhold such modification.

It may be noted here that during the continuance of the contractual relations, from the beginning till now the Jains have at no time given any cause to the Palitana Darbar for complaint in respect of the fulfillment of the terms of agreement. Whereas the Thakur Saheb has all along been ambitious and aggressive in his designs and devices to get supreme authority over the Shatrunjaya Hills. He has made many encroachments on the acknowledged rights of the Jains and done everything possible to annoy them though at one time the Government by a resolution reminded him that his authority over the hill was of a limited character and that he had no authority to interfere regarding it in the same manner as he would do with reference to the other portions of his State. The Darbar it must be stated has respected this more in breach than in observance.

The award of the Agent to the Governor-General entitles him to a sum of Rs. 1,00,000 annually in commutation of his right to levy a pilgrim tax of Rs. 2 per head or in the alternative to the pilgrim tax of Rs. 2 per head and all this for a period of 10 years only. The award is on the very face of it unjust both in respect of the high amount and the short period and is subversive of all our elementary and established rights as far as it gives to the Darbar the right to levy the obnoxious pilgrim tax. Under these circumstances we have already declared that the award is altogether unacceptable to us and that we would rather forego pilgrimage than pay the pilgrim tax.

The firm of Anandji Kalianji are shortly going to approach the Viceroy and it remains to be seen how this religious cause of the Jains of India is handled by him. Let us hope that out of respect for the sacred pledges made by Lord Clive and his successors in recognition of the splendid services rendered to the British Government by the Jains in times of crisis and out of regard for the religious sentiments of a very peaceful and influential community the Viceroy will see his way to repair the great wrong caused by his Agent's award. But whatever the ultimate decision the Jain community which is now awakened will, it is hoped, make all possible sacrifices for the vindication of their rights on these their most sacred hills.

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88. Light of the Soul (Hridaya Pradip) Edited by Shah Moti Lal Mulji. Bhavanagar 1917. pp. 1—74.

89. Jitakalpa by E Leumann 1893, pp. 1195—1210.

90. Dravyasangraha by S.C. Ghosal, Arrah 1917. pp. 1—123.

91. Naya Karnika—a work on Jaina Logic translated by M. Desai. Arrah, 1915. pp. 1—58.

92. Jaina Shasana. Special No. Benares, 1912. Hiravijaya. Suri or the Jains at the Court of Akbar pp. 113—128. Jaina Inscription and Indian History by Dr. A. Guerinot pp. 129—132. Dignaga's Nyayapravesha by Dr. Mirono. pp. 133—138.

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94. Jain Swetambar Conference Herald Special No. December 1914. My impressions of India by H. Jacobi. pp 249—256. Introduction to Dr. Guerinot's Bibliography translated by K. T. Shah. pp. 257—278. Mahavira's Jainism by J. L. Jaini. pp. 279—284. Short life of Lord Mahavira by M. J. Mehta. pp. 284—288. Lord Mahavira by M. H. Udani. pp. 288—293. Life of Mahavira in its practical relation to current Jainism by K. H. Kamdar. pp. 294—303. Distinctive features of Lord Mahavira's Teaching. pp. 304—307 by Sushila. Jainism and Jain Records. Extracts from L. P. Tessitori's Letter to Jaina Graduates' Association. pp. 309—310.

95. Siddharsi (Bulletin of the Imperial Academy of Sciences) St. Petersburg. 1911. pp. 349—354.

96. Vijaya Dharma Suri by Sunavala, Cambridge. 1922. pp. 1—85.

97. Note on the Jaina Classical Sanskrit Literature by P. C. Nahar, Calcutta. 1922. pp. 1—11.

98. Prakrit Suktaratnamala—collection of ancient Prakrit verses with translation by P. C. Nahar. Calcutta. 1919. pp. 1—105.

99. Geneology of the Jagat Seths (Historical Records Commission 1923) by P. C. Nahar, Calcutta. pp. 1—6.

P. C. Nahar.

THE ATTRIBUTES OF THE SOUL.

SOMETIME back I sent to the Gazette my question regarding the Soul, or more particularly, the association of Soul with matter, which was published in the issue of August 1925 (on p. 257) under the above heading, with an answer. Not satisfied, I sent the same question again in an enlarged form, which found place in the October issue of the same year, the answer coming this time from Rai Bahadur J. L. Jaini.

The answer or rather the explanation, far from disentangling the knot, does not touch the question at all, although it occupies nearly a page of the Gazette. It almost appears that the answer deliberately evades the question.

Rai Bahadur Jaini says in the second paragraph of his answer that " The Souls in the world, the embodied Karma-clad Souls are all imperfect. Their association with material Karma is without beginning." My question arises from the assertion contained in the second sentence quoted above, rather it questions the soundness of the very assertion and yet the same theory is repeated, which clearly is no answer or explanation of the question raised.

The wedlock of Soul and matter is, it is said and repeated in the answer, without beginning, that is, it never began in Time and is Timeless. What I desire to know,—and it is precisely my original question,—is, how can a thing which has not begun in Time, can ever end in Time?

Freedom, Power, Knowledge and Bliss are said to be the *Swabhava* of the Soul, and *Swabhava* is that which is own-being, self-being, and the permanent part of a thing. The theory enunciated in Mr Jaini's reply is that the contact of Soul and matter, is from beginningless Time, which means that never in the past was the Soul in its pure state, which to give back to the Soul is the goal of all human endeavour. But if the Soul and matter have intermixed from beginningless Time, we may naturally conclude that it was quite of the nature of the Soul, and then the theory of freedom, knowledge, Bliss, etc. being the *Swabhava* of the Soul falls to the ground. Accepting the above theory of beginningless association of matter with Soul, we may say that the Soul was never free, and from eternity it is in bondage, and bondage not freedom is its *Swabhava* Apparently the above positions are irreconcilable, naturaly destroying each other. If Moksha is a pure state of the Soul, absolutely without any attached matter, even as its foundation, and if the beginningless bondage were a fact, such Moksha is unattainable and finally turns out to be but a fiction of the brain.

This is the basic question and its importance should be duly recognised, and though seeming trivial, yet it vitally affects the question of Moksha, the crown of human efforts.

Manilal Vadilal.

" DOGS WITH WINGS."

UNDER the above caption THE MAN IN THE STREET writes the following in the *Daily Sketch* for October 7, 1926.

" There are few of us who have not at some time spent a million pounds or so—in our day dreams. Most of it, I fear, goes on steam yachts, country mansions, and such-like vanities, but we sometimes devote a few hundred thousands to philanthropic ends before waking up with a cold in the head, caught through sitting too near our overdraft. In these benevolent moods we are apt to conceive fantastically idealistic schemes, but I doubt if even the most imaginative has thought of anything so bizarre as an idea which has entered the brain-box of a real honest-to-goodness millionaire, hight Arjun Lalshet.

This wealthy Hindu, belonging to the Jain sect, which is strenuously opposed to killing, has purchased an entire village near Baroda and turned it into a "dogs' city," to wean away dogs from their habit of killing. No animal food is given to the inhabitants. Puppies are brought up on semolina fried in clarified butter, and when they attain doghood are given wheat bread. All mice holes are stopped lest they tempt canine citizens from the pure lives they are being trained to lead, and the Jain hopes by these means to bring up a breed of "civilised" dogs from whom the killing instinct has been eradicated

If any reader who has day-dreamed himself into a millionheir has ever thought of a more fantastic manifestation of idealism I'll eat one of Mr. Winston Churchill's hats. Doubtless Arjun Lalset means well, but what a waste of wealth and energy this scheme will seem to those of us who like "a dog as is a dog." And where, O where, will this organised opposition to the doctrine of the survival of the fittest end?

By stuffing up mice holes our well-meaning opponent of killing may be dooming thousands of mice to death by starvation. Again, by protecting the mice from their natural enemies and depriving the dogs of opportunities for exercising their natural skill as hunters, he may be responsible for bringing into existence a new and terrifying breed of mice which will proceed to eat the dogs.

Ideals may be desirable mental furniture or they may be merely so much useless and inartistic bric-a-brac. Too often they fall into the latter class. If Arjun Lalshet, instead of trying to breed a race of vegetarian dogs, set about larnin' fleas, wasps and mosquitoes to become uncompromising vegetarians, those of us who during the summer were almost butchered to make a mosquitoes' holiday might agree that there was some sense in his eccentricity; but I suppose an idealist like this gentle Hindu would resent such a suggestion as being altogether too practical."

The Man in the Street.

AN ANSWER.

Mr. C. R. Jain has addressed the following letter to the Editor of "*The Daily Sketch.*"

2, Coram Street,
Russel Square, W.C.I.
28th October, 1926.

To
The Editor,
The Daily Sketch,

Dear Sir,

My attention has been drawn by an English friend of mine to an article which appeared in the Daily Sketch in the beginning of the second week of this month—probably the 9th instant*—and which sought to cast ridicule on the work of a Jaina millionaire who is said to have set apart a village of his estate for the benefit of animals including dogs. The gentleman in question is not known to me; and the name as given in the Daily Sketch is an unlikely one. Probably the real name of the Indian millionaire is Arjun Lal Seth (or Sethi) and not Arjun Lalseth (or Lalsethi). I am quite prepared to recognize the editorial right to make comments of all kinds in a journal, but I am inclined to take the view that you were not quite correctly informed of the real facts, and that much of what was written was really written under a great deal of misapprehension.

I should have thought that there was nothing ridiculous in a Jaina philanthropist's founding a place of rest for animals. The other day I read in one of the English dailies that a certain English lady had made arrangements for the founding of a sanitorium, spa and hospital for animals. It would appear that a place known as St. Swithin's Farm neer Ilford and about 30 acres of the surrounding meadowlands have been purchased for the purpose, and the buildings are now being actually transformed into those required for the aforesaid work of mercy. I do not know whether the

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* In a postcard dated 1st November, 1926. Mr. C. R. Jain wrote to the Editor of the Daily Sketch as follows:—

"The correct date of the issue containing the article about the Indian millionaire (Arjun Lalshet) is 7th October. I am sending your notice of his work and a copy of my letter to the Indian Press by the next Mail."

arrangement will meet with the approval of the Daily Sketch or not; but if it should, the only difference between it and the work of the Jaina philanthropist would be that in regard to the religion or nationality of the founders, the one being a Christian and the other a Jaina, the one an English woman, the other but a native of India!

But there is the other charge against this Indian friend of the dumb brute, namely, that he is trying to teach the principles of vegetarianism to the canine fraternity. Perhaps, Mr. Editor, you are not a vegetarian yourself, and so I will not now enter into the broader question that concerns itself with the issue between vegetarianism and meat-eating; but will merely content myself by asking you whether you thought it possible for a man who regarded flesh as poison for the soul and its use as cruel and inhumane, and who would not touch it himself on any account, to feed his animals on it? If he would not sanction the slaughtening of an animal for his own use, would you expect him to do so to feed his dogs?

I am a Jaina myself, and would, if my circumstances permitted it, feel proud to do what Mr. Arjun Lalseth of your article has done, even though I may be told subsequently that a not quite unfriendly English Journal was likely to regard my action as a mad attempt to induce animals to adopt a vegetarian menu. I am writing this because I feel that there is need to vindicate the humanitarian motive of a Jaina benefactor, and also because I did not quite like the way in which the editorial pen of an increasingly popular Journal, like the Daily Sketch, had glided in this instance. I am sure you will not find it in your heart to refuse me space for this.

I have the honour to be
Sir.
Your most devoted servant,
Champat Rai Jain,
Vidya Varidi, Barrister-at-law,
President of the Digambara Jaina Parishad,

REVIEWS OF BOOKS AND PERIODICALS.

KANARESE.

1. **Jaina-Darsana** by Mr. K. Bhujabali Shastry, Nyayacharya and Nyaya-kula-bhushana. The Chief Librarian, Jaina Siddhanta Bhavan, Arrah, published by the Digambar Jain Parishad.

This is a well written pamplet in Kanarese on the fundamental tenets of Jainism. Jiva and its characteristics, Karma and its influence on Jiva, the eight kinds of Karma, the seven tattvas and the nature of Paramatman are very clearly explained, with suitable examples wherever necessary. Such pamphlets in all the Vernaculars of India will greatly help the propagation of Jainism.

2. We acknowledge with thanks the following pamphlets on cow-protection sent to us for review by the publishers, the Pranidaya Jnana Pracharaka Sangha, Dhavanagere.

Govugala Golu or the cry of the cattle by Hardekar Manjappa. This pamphlet constitutes the first in the series of books published by the Sangha. The author most eloquently espouses the cause of 54,00,000 dumb animals that are butchered every year in India. He strongly argues that India being an agricultural country, its prosperity depends upon cattle and hence their protection and welfare is indispensable to the national weal. He deplores the supersession of ancient public cow-sheds and societies for cow protection by modern slaughter-houses and butchers' associations. Again he bewails the diabolical fashion of using leather-articles by all communities in India to-day, as a god-send of modern civilization and which alone cost more than 37,50,000 lives of dumb animals every year. We also find a summary of the speech delivered by D. H. Chandrashekaraya, B.A., B.L., at the Veerashaiva Conference on cow protection and there is a citation of the opinions of Prof. Pierrf Gassendi and Dr. Josiah Oldfield on Flesh-Eating.

3. **Janappana Janathana** or Mr. Wiseman's wisdom by the same author. This is a didactic pamphlet containing a dialogue between two Ryots on cow protection Mr. Janappa finding his old cow now serving no purpose and having run short of fodder to maintain it takes it to the nearest fair to sell it to butchers and pocket a small money. On his way he comes across a brother ryot Karunappa. a follower of Dhavanagere Pranidaya Jnana-prasaraka Sangha. The latter brings the former in time to his senses and exposes his diabolism and ingratitude towards the dumb animal that served him as a mother for long.

Karunappa then explains the desirability of growing grains rather than cotton which has been the root cause of shortage of fodder and the ruin of the ryot when famine prevails in the country. He again tells him that the head of his village has amassed a large quantity of fodder through contribution by the ryots of his village for the maintenance of old, ill-fed cattle and the people in that village have made it a point not to entrust even a single animal to butchers' case.

Now Mr. Wiseman becomes wise enough to be considerate towards the poor animal and makes a happy resolve to abide by the advice of his brother ryot.

On the cover pages the author mentions in a few lines how mill-made cloths and foreign sugar are tainted by the use of blood and bones of animals in their preparation. He strongly appeals to the Indian public to refrain from using such products in the name of religion and kindness to animals.

4. **Islam Goraksa**. This is a Kanarese translation of an Urdu book by Syad Nazeer Ahmad Saheb. In this the author has tried to place before the public the views and preachings of Islam and of its illustrious followers in favour of cow-protection. According to the prophet, Mohammad the world rests on the two horns of a cow. But for this beneficient animal there would be a world-deluge. Hence it behoves every man to endeavour to promote the protection and prosperity of every animal of kine division. Again from the point of view of its milk and ghee they are unmatched as food for nutrition and medicinal effect. This has

been unanimously ventilated by almost all the prophets of the Mohammadan religion. The author dwells at length on how the great prophet exhorted his people to practise religious toleration and maintain cordial relation between man and man. Herein he mentions that there is no sanction for using cow's flesh either in the Koran or in the preachings of the prophets. He also gives a list of illustrious Mohammadans including Akbar, Jahangeer, Mahmad Shake who prohibited cow-slaughter during their regime.

5. **Prani Daya** or kindness to Animals by A. Muppanna. In this pamphlet the author exhorts his countrymen to realise the greatness of non-injury to animals and practise it at all cost, at all times as a duty. He adduces cow-slaughter as one of the causes for the horrible infant mortality in this country.

We recommend to every Hindu and Musalman to go through the above books so that much of the misunderstanding that obtains between the two communities may be removed and peace and harmony exist in the country. They are sent free on application to the Prani Daya Jnanapracharaka Sangha, Dhavanagere.

6. **Viswabandhu**. The special Number of the Viswabandhu issued in memory of the late Mr. M. L. Vardhamaniah of Mysore is excellent in every respect. The volume opens with a brief life-sketch of the late Mr. Vardhamaniah by Nyayatirtha Shantiraja Shastri. This and the article by Mr. K. S. Dharanendriah give a graphic account of the short but eventful life of the great man. Other articles by distinguished scholars and gentlemen like Sri Nemisagara Varniji, Rai Bahadur R. Narasimhacharya, Dr. R. Shama Shastry, Messrs. Chennakesava Iyengar, Ramachandra Subbaroya Sali, B. Chandappa, Krishnasamy Sastri, D. V. Gundappa, Parisvada, Nemiraja Shastri, Veeranna, Mallappa and Bhujabaliah, who were closely acquainted with the late Mr. Vardhamaniah recount the philanthropic services and munificent charities of the deceased. A writer very graphically likens Mr. Vardhamaniah to a tender creeper snatched away by a buffalo. Another writer compares his death to the setting of a mid-day sun. The book is adorned with the following

illustrations of 1. Mr. M. L. Vardhamaniah, 2. Mr. Vardhamaniah's father Sriman Mothikhane Lakshmipathiah, 3. Sri Nemisagar Varniji, Mr. Vardhamaniah's Dharmaguru, 4. Mr. Vardhamaniah in his fourteenth year, 5. Mr. Vardhamaniah in his twentieth year, 6. Mr. Vardhamaniah's Marriage, 7. Mr. Vardhamaniah's children, 8. The Jain Boarding Home founded by Mr. Vardhamaniah, 9. Mr. Vardhamaniah with the Staff and Students of his Boarding Home, 10. H.H. the Maharaja's visit to the Boarding Home, 11. Mr. Vardhamaniah and his friends, 12. Mr. Vardhamaniah with the Members of the Mysore Jain Association, 13. Mr. Vardhamaniah at the All-India Jaina Conference and 14. Mr. Vardhamaniah at Puja.

NOTES AND NEWS.

KILLING OF STRAY-DOGS.

It has been a disappointing surprise to the Jains to know that Mahatma Gandhi approved the action of a mill-owner in Ahmedabad in killing the stray-dogs in the mill premises. Several articles supporting the killing have been written by Mahatmaji and an equal number have appeared in the dailies criticising his view. Mahatmaji says that Ahimsa is not the monopoly of any one religion. That is true and we most willingly subscribe to the view. But we wish to point out that Ahimsa as taught and practised by the Jainas is not found in the other religions. If it were so there should be no room for hunting, meat-eating and sacrifices among the religionists who do not like the idea of Ahimsa being monopolised by the Jains.

Ahimsa is the first teaching of Jainism. It is *paramo dharma*—the greatest virtue. It is the negation of any kind of *himsa* in any degree whatsoever. No lesser or greater degree on any consideration is approved. *Pramatha yogat prana vyaparopanum himsa.* The hurting of any of the vitalities (*prana*) through passional vibrations by thought, word or deed is *himsa.* To do away with a dog lest it may bite somebody is no *Ahimsa* of any type. If that were so, as Mahatmaji seems to believe, it would certainly be greater *Ahimsa* to despatch all non-vegetarians because they are

the cause of the death of millions of innocent cows, oxen, sheep, fouls and fish.

No! Jainism teaches that every living being has a right to live its duration of life in the universe. Every creature whether man, bird or beast is the result of the previous Karma of the soul inhabiting it. If we can, we may help other living beings to live more happily. But if we disturb the life and self-evolution of any living creature in any way with any motive whatsoever, we are committing *himsa* and not practising *Ahimsa*. "தன்னுயிர் நீப்பினுஞ் செய்யற்க தான் பிறி. தின்னுயிர் நீக்கும் வினை" is the teaching on *Ahimsa* put in a nutshell by the great Rishi who composed the sacred *Kurral*. "Even if you have to give up your life, you should not do that which will bring death to any other life."

Mahatmaji says that by killing the stray dogs we prevent them from leading miserable lives and thus do them good. Is it true? Both the Jains and the Hindus believe in *Karma* and transmigration. We also believe that it is not possible for any living being to avoid the consequences of its *Karma*. Every living being leads a happy or a miserable life according to its own good or bad Karmas. It has to work out its own salvation. Is it possible for us to prevent misery from taking hold of a creature by putting that creature to death? We are told that there are thousands of men, women and children in our country who are leading very miserable lives without food, clothing or houses. Is it possible to believe that any man will approve of the suggestion to put them to death to save them from life-long miseries? If a man is happy, it is due to himself? If he is unhappy, he is only responsible for it, Similar is the case with any other living being.

If it is possible for us to help other living beings to live better and happier lives let us do so; if not, let us not injure them in any way. This is the meaning of *Ahimsa*.

DIGAMBAR JAIN SOCIETY, LAHORE.

Mr. Shamair Chand, B.A., L.L.B., Bar-at-law, Vice President Digambar Jain Society, Lahore, writes :—

An Annual Meeting of Digambar Jain Society (Registered) was held in the Digambar Jain Mandir on 5th November, 1926.

The following office bearers were elected for the next year :—

1. *President*—R. B. L. Moti Sagar, B.A., L.L.B., Advocate, Ferozepore Road, Lahore.

2. *Vice President*—Mr. Shamair Chand, B A., Bar-at-law, 6, Begam Road, Lahore.

3. *Secretary*—L. Roshan Lal, B.A., Inside Shahalmi Gate, Lahore.

4. *Secretary*—Boarding House, L Bishamber Das, Said Mitha Bazar, Lahore.

5. L. Sardari Lal, near Pauri Harcharan, Wachowali Bazar.

6. L. Balwant Rai, Banker, Old Anarkali, Lahore.

7. L. Sham Chand, B. Sc., P. E. S., Head Master, Government High School, Jullundur.

8. L Parmanand, M.A., Income Tax Officer, Jullundur.

9. L. Sagar Chand, Sadar Bazar, Lahore Cantonement.

Proposed by President and carried unanimously that the Meeting records its deep sense of sorrow at the sad demise of R. B. Lala Lakshmi Chand, Banker of Panipat, L Murari Lal of Ambala and L. Jai Chand, B. Sc., s/o. L. Sham Chand and conveys its deep sympathy with the members of the bereaved family.

A copy of the resolution be sent to the members of the deceased's family and also to the Press.

It was resolved that the accounts of the Committee up to 1st September, 1926 be checked by L. Beni Pershad and the report be submitted next month.

Resolved that the work of the construction of the Digamber Jain Temple and Boarding House on Lake Road be commenced. L. Deep Chand has very kindly consented to supervise and undertake the duty of construction of Building and L. Balwant Rai, L. Roshan Lal, L. Bishamber Dass, L. Amba Pershad have kindly consented to assist and to keep account and also to collect subscription.

Resolved that some leading Jain be requested to perform the Foundation Stone Laying Ceremony of the Hostel and a Committee consisting of the following gentlemen may arrange for this

matter :—R. B. L. Moti Sagar, L Shamair Chand, L. Amba Pershad, L. Deep Chand, L. Balwant Rai, L. Bishambar Dass and L. Roshan Lal.

JAIN MELA AT HASTINAPORE.

Mr. Gopichand Jain, Advocate, Ambala writes :—

As usual the Jains from some 40 towns of the Punjab, U. P., Delhi, Gujrat and other provinces assembled at Hastinapore, one of the oldest and most sacred places of the Jains, situated at a distance of about 22 miles from Meerut City (N. W. Ry.) to celebrate the Anniversary from the 17th to 19th November, 1926. There are two Jain temples, one Digamber and the other Swetamber and some nishis (shrines) dedicated to Sri Adishwar Bhagwan. Sri Kunthnathji, Sri Arahnathji and Sri Mallinathji. Rathayatra procession took place with great pomp and show on the 18th, the Swetamber and Digambers all taking part in it.

Meetings were arranged in the evening every day and speeches were delivered to discuss measures to improve the present condition of the community, socially, religiously and intellectually.

Speeches were delivered on the 17th under the presidentship of Lala Charan Das Jain of Gujranvala, by L. Joti Parshad, Editor, the Jain Pardip, Deoband, Sri Arjun Lallji Sethi, Mahatma Bhagwan Dinji, B Jugal Kishore, Mukhtar, Sirsava, B. Kirti Prasadji, Adishtata, Sri Atmanand Jain Gurukul, Punjab, Gujranwala and Lala Attarsain Jain, Editor, the Desha Bhagata and it was proposed that keeping in view the present situation regarding the sacred Satrunjaya Hills, a volunteer corps, under the designation of " The Satrunjaya Jain Swayam Sewak Mandal, Punjab," be formed to enroll such volunteers as would always be prepared to make any sort of sacrifice for the sacred cause of freeing the sacred Satrunjaya Hills from the ban placed by the Palitana Durbar, in the form of the *Poll-tax* amounting to one lakh of rupees per year or in default thereof charging Rs. 2 per pilgrim per visit to the sacred temples which he admits to be the property of the Jains.

In the meeting of the 18th which was presided over by L. Manak Chand Jain of Gujranwala, Mr. Manilal V. Kothari appealed to the Jains of the Punjab to stand the test by giving a cordial response and getting themselves enlisted as members of the Volunteer corps, and doing what they can for the cause of the sacred Satrunjaya.

We are so glad to state that the Mandal has been started and Messrs. Gopi Chand, Advocate and Mangat Ram, Banker of Ambala have been elected its President and Secretary respectively. A good number of youngmen have offered their services.

Election of the office bearers for the next year also took place, this day.

Mr. Manak Chand Jain again presided over the meeting of the 19th, Messrs. Gopi Chand and Mangat Ram acquainted the congregation with the Ahmedabad affairs—the fuss created by Sri Vijaya Dan Suri and Muni Ram Vijaya. Then the following resolution was moved from the chair which was carried unanimously :—

This congregation of the Jains of the Punjab, U. P., Delhi and Gujrat provinces records its emphatic protest against and condemnation of the undesirable action of Munis Vijaya Dan Suri and Ram Vijaya who have made and are still making untruthful and objectionable remarks against the universally respected Jainacharya Sri Vijaya Vallabh Suri who has devoted his whole life for the welfare and uplift of the community in every direction, whether intellectual, moral and spiritual ; and urges that the two sadhus and others sharing this action of theirs should at once repent through the press.

Further they requested Jainacharya Sri Vijaya Kamal Suri, Pravartak Sri Kante Vijayaji and Shantmurti Sri Hansvijayaji to end the present dispute by their intervention, so that the Satrunjaya campaign might not suffer on account of this dispute.

The Anniversary came to an end after giving thanks to the workers and those who had rendered any service for the Tirtha.

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